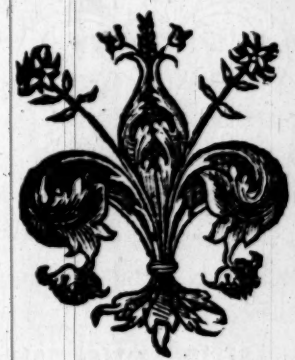
# A LETTER, vvritten by a french Catholicke gentleman.

*Conteyning a briefe aunſwere to the* ſlaunders of a certaine pretended *Engliſhman.*



LONDON,
Imprinted by Iohn Woolfe,
1589.

# LETTER

# A letter written by a French Catholicke gentleman:

## Conteining a briefe aunſwere to the *ſlaunders of a certaine pretended* Engliſhman.

SIr I haue peruſed the pamphlet that you ſent me, notwithſtanding I haue no great delight in reading diffamatorie libels. And as for myne aduice which you aske thereupon, I remember the ſayinges of the wiſe, that ſuch bookes ought not to be eſteemed but contemned. Howbeit, without entring into the bottome of the cauſe that hee pleadeth, which alſo euery man argueth according to his fantaſie, beſides that I would accompt my reaſons to be badly employed againſt ſuch paſsions, I haue examined the moſt notable points, page by page, whereby you may the better iudge of the remainder.

The authour would be thought to be an Englishman, and in my opinion not without cause, sith he hath vndertaken to speake many thinges which cannot proceede out of the mouth or easily enter in at the eares of a good Frenchman, but the stile doth disclose him, neither is it a small matter that he was ashamed and made a conscience to cause a Frenchman to vse such speeches.

Page 6 at the beginning, describing the diseases of France and England he calleth it first Heresie, then immediatly puffing vp his stile he giueth it the name of Atheisme. Thinke you then whether the contrary parties haue there gotten a large field to gallop him thoroughly. For who euer heard or will beleue that an Atheist would suffer for religion, not the fire, not the water, not the tormentes, but euen the least losse or discommoditie? And yet who is he that knoweth not how many yeares the fires haue flamed in England, yea and in this realme, as also the calamities and losses which they of this profession do endure euen vnto this day? I confesse that the hereticks haue had their martirs and euery man is an hereticke vnto his neighbour vntill a Councell: but I denie that the Atheistes can haue any: For no man will lose this life but for a better, neither will any abandon that he hath but in hope of better, but these consideration-

rations can neuer fall into an Atheists heart.

Page 8 hee saith that the contrary parties poysoned king Francis the second: both I and you were at that time of the court and meetely deepe in, you know whether there was any such speech. Fiue & twentie yeares after it is to late: As also for the Marshall of saint Andrewes slaine at Dreux and the late Lord Constable at saint Denis whome he casteth in their teeths, it may be sayd that when the visards are shut downe they know no man: likewise that the profit or harme of particuler actions in the warre dependeth and commeth of the right or wrong of the cause in controuersie. Concerning the murther of the late L. of Guize, I cannot but laugh when he saith that Beza and the Admirall promised Paradice vnto Poltrot for the performing of it, for I haue alwayes heard that one poinct of their religion importeth that no worke whatsoeuer can merite Paradice: but the author forgat himselfe, weening that hee had spoken of the Iesuites that promised Paradice to the Spaniard that wounded the Prince of Orenge, and afterward to the Bourguignõ that slew him hauing wrapped thẽ both in *Agnus Deis* and virgin parchment: and paradiuenture he thought vpon Cardinall Como who dealt with doctor Parry to kill the Queene of England and gaue him warrant to goe straight into Paradice, I

thinke you haue ſeen the Cardinals letters and the mans inditement.

Page 9 & 10 he ſtandeth vpon the taking of armes, ſieges, battailes and ſhedding of blud. Theſe argumentes are, as you know, common to both factions and ſuch reproches as reciprocally they will obiect ech to other: for after that factions are growne in an eſtate, weapons doe enſue, and after the taking of weapons in hand euery man practiſeth whatſoeuer he thinketh moſt conuenient to annoy his enemy and preſerue himſelfe. All this is iuſtified or condemned by the right or wrong of the factions, and euery man draweth the right vnto his ſide: euery one hath his writinges, his ſalues and his contradictions. Each partie hath in his fauour euen the kinges edictes and the decrees of the ſoueraigne courtes which allowe, take notice of, and auow all that hath bene done. To puffe vp their defences which aduocates rhetorike is to no purpoſe, for that doe men of iudgement leaue to the eares, and ſo ſtay themſelues onely vpon the ſtedfaſtneſſe of reaſon in deciding the right.

Page 10 he obiecteth to thoſe of the contrary faction that in the ſecond troubles they would haue giuen ouer all preference of religion and ſhrowded themſelues vnder the olde gaberdine of Common-wealth, for ſo they terme it.

it. And yet it is well knowne that in the peace that followed, there was no ſpeech of religion; witneſſe the edict, likewiſe with farre greater reaſon may we ſay that the Lordes of Guize, who but lately had put on the ſaid gabardine of Common-wealth, ſhifted themſelues from it to the end to put on the viſard of religion. But it is well that he ſpeaketh to vs of the old cloake which is neither ſo old, neither ſo neere worne, but thoſe of the League can borrow it afreſh to deceiue the commonaltie, and yet euery man knoweth whether in making peace they haue done any thing for it.

Page 17 he skirmiſheth againſt the diſputation of Poyſſy: what other remedie is there againſt a falſe iudgement, then reaſon? and what is a diſputation or counſel but a combat of truth againſt likelihood, and of religion againſt an opinion, which cannot be decided but by reaſon? And ſeeing that trueth is ſtrongeſt of all, what will the aduerſaries ſay, but that we perceiue our weakeneſſe: and weakeneſſe in doctrine, what is it but the tares of the truth, or conſequently, what is it but lying?

Page 18 he deteſteth the edictes of peace, and hath better liking of a continual feuer, then of that which commeth by fits. This is the ſpeech of a ſtranger (as hee maketh himſelfe) who would ſee this eſtate brought into aſhes.

But

But the contrarie faction will tell vs, and peraduenture with greater reaſon, that if the league had bene whotly purſued, it would haue bene rooted out in leſſe then halfe a yeare, and yet neuer haue coſt the king either ſiege or battaile. And indeede the Card: of Bourbon ſeeing himſelfe diſappointed by the edict of Iuly did priuately confeſſe no leſſe vnto the Queene. But haue not our warres bene proſecuted by the Lordes of Guize, and haue not they themſelues when they haue bene wearie and tired, ſigned the articles of peace? yea would they not now haue it? now that they haue ſpit their fire? now I ſay that the king of Nauarre will vndoubtedly haue his courſe, and peraduenture get the vpper hand.

Page 19. Now ſhall we ſee whether they wil fight with the ſtrangers, ſith heere they doe ſo ſore complaine that it was not done in the former troubles, wherein neuertheleſſe themſelues led the armies, but I looke they ſhould doe as the Duke of Aumale did when the Duke of Bypont entred this realme, hee then proteſted againſt their maieſties ſeruice, vnleſſe they were fought withall: But when hee had their conſent to fight if occaſion might ſerue, he ſought excuſes. And indeede if they complaine that they were not fought withall ſo often as they coulde haue wiſhed, they bring themſelues into danger of

of a ſtrong replie. For it is moſt certaine, that when during our troubles they commanded in ſoueraigntie ouer the armies, there was neuer battaile fought. For the battailes that were fought were vnder the cõmand of the late Lord Conſtable, or of the king (then Monſieur) now reigning, ſo as they can neither exact their zeale aboue the reſt, neither obiect that conniuence or the coldneſſe of others was the cauſe of delaying the ſucceſſe of the warre.

Page 21 or 22. He complaineth that the S. Bartlemew ſlewe not all, and note that ſo many lines as are in that leafe ſo many monſters: we know that euẽ the authors were aſhamed of it, and ſought by all meanes to diſguize it, yea the moſt ſhameleſſe doe yet bluſhe at the naming thereof: France hath loſt her honor among all nations, and the moſt barbarous haue bene forced to ſay: *Exceſsit medicina modum*: and yet would this man haue drawne forth two ſaulcers full more for the cure (ſayth he) of all the members: What theſe ſaulcers full were, if ye would know, he telleth you, they were the king of Nauarre and the Lord Prince: for (ſaith he) Conſtantine the great diſpatched his brother in lawe, and Clouis his wiues brethren, and ſo would he that the king ſhould haue tainted him ſelfe in the bloud of the king of Nauarre his brother in law, whome elſwhere he tearmeth

his couſin a farre off, reprochíng vnto the king the zeale of the king of Spaine, who ſacrificed his owne ſonne vnto the Ieſuites. And indeede for ſparing him hee propoundeth vnto him that he is a reprobate in Gods ſight, as was Saule for ſauing the life of Agag king of Amalech, as if the king had had ſome expreſſe cõmaundement from God to kill him: as if he were an Amalekite, a Pagan, a Turke, or no Chriſtian: as if the houſe of Lorrain had bene choſen in the cloſet of God to enter into the roome of the king and his bloud: As if the Lord of Guize or ſome other of his race had alreadie bene annointed by a Samuell, as Dauid was, to the ende to be eſtabliſhed in the kinges roome. By theſe concluſions iudge you what this pretended Engliſhman pretendeth. And yet who knoweth not that to the ende to bring all the hatred of the murderers vpon the king, the Guizians whome hee would haue to enter into his place ſhewed themſelues courteous and mercifull in their gouernmentes, yea in the hoſtel of Guize did the chiefe of the contraty Religion ſaue themſelues. He condemneth the peace which our kinges haue made with the contrarie faction: his reaſon is that they be heretickes and muſt neuer be left in peace: but what will he ſay to the Infidels: for who will not know that infidelitie is worſe then hereſie? and conſequently that the infidell deſerueth

ueth to be handled more grieuouſly thē the heretike? And yet wee ſee that the Pope ſuffereth the Iewes in peace in the midſt of his lands, euē in Rome, & taketh tribute of them: as alſo do the princes of Italy by his example. But if hereſie ſeeme in his eye more cleauing or cōtagious, let vs looke vpon the Duke of Sauoy, who ſuffereth his ſubiectes of the valley of Angrogne to liue in all free exerciſe thereof: as alſo thoſe of the balliwickes to him lately reſtored by the Lords of Bearne, whome this pamphlet accōpteth hereticks: or what will he ſay to the king of Spaine whō he ſetteth before vs as the mirror of a Catholicke prince, who in yeare 1576 made peace with Holland & Zealand, vpon condition that they ſhuld not onely enioy their religiō, but alſo, which is more, that his ſhuld not be admitted? who alſo afterward in the treaty of Cologne granted the like conditions to the townes of Gaunt, Vtrecht, Antwerp &c. by the Duke of Terranoua, who in his behalfe was there in treatie with thoſe of the lowe countries. But the Eſtates of the country required to haue it generally all ouer, and the edicts & treaties are common. That which is holy in the Pope, why ſhall it be prophane in the moſt chriſtian king? & that that is catholike in the king of Spaine, wherfore ſhal it be a curſſe, why a token of a meere reprobate in the king of France? But indeede this Catholicke ſeeketh the greatneſſe of the king of

Spaine in our ruines, & it greeueth him that this warre, which vndoubtedly leadeth vs to deſtruction, ſhould admit any intermiſsion or reſpite.

Page 25 Neither is that which he alledgeth of the rooting out of the Albygeois by Phillip Auguſtus to any purpoſe. For had he well red the hiſtories, he might know that there had bin parlies and diſputations, alſo that there were diuers treaties of peace, & not vnlike to theſe, but I will ſay thus much more, that there was no compariſon, but too great difference betweene them. For there doctrine then reſted in an onely corner of France wheras this now poſſeſſeth whole realmes, hath deuided Empires and Commonwealthes, to be brief, hath left neither country, family, or almoſt houſe in Chriſtendome, wherein it hath not taken ſome root, or where it hath not won ſome ſhare. Imagine then whether they be firmly vnited, or whether they haue any liuely correſpondence one with another, ſith our paſſed warres coulde neuer continue one whole yeare but they were ſuccoured with ſome moſt ſtrong army: ſith after the league was on foot we ſee nothing but ambaſſages to the king, from England, from Suitzerland, from Germany, yea and from Denmarke, eyther to exhort the King to reſtore peace vnto them, or in default thereof, to declare vnto him, that they could not abandon them in ſuch a warre.

Page

Page 26. Hee thundereth againſt the king, who hath tooke vppon him the protection of Geneua, becauſe it is firmely allyed with the Suitzers, and ſtil vnder this rule, that euery thing is reprehenſible in our king, and euery thing in the king of Spayne not onely remiſſible, but cõmendable. So many wiſe Princes, ſo many graue counſellors as haue aſsiſted them, are not ſo lightly to bee condemned. The great king Frauncis firſt by the Lord of Langey, a great man in his dayes, practiſed confederacie with the Proteſtant Princes of the holy Empire. King Henry did the like, and concluded it, yea himſelfe tooke the field in their fauour. Thereby do we yet hold Metz and other Towns, which the Duke of Guyſe theſe mens father defended againſt the Emperour Charles, without queſtioning whether it were iuſtly gotten from him. This Crowne is in moſt firme and profitable league with the Lords of the Cantons of the Suitzers and Griſons, with the Queene of England, with the kings of Denmarke, Scotland, and Sueden: who then will bee ſo fooliſh as to counſell the king vppon a ſuperſtition to giue them ouer? What alſo will this good Engliſhman ſay to the king of Spaine, who hath ſo often laboured in England to renew the league with the Queene, I ſay, the auncient league of the houſes of England and Burgundie? Who by

all meanes seeketh to draw to him the Cantons of the Suitzers, whom he knoweth to bee diuided in matters of Religion, and yet so firmely vnited togither, that he cannot be vnited to the one, but he must be so to the other? Who hath by all meanes sought to the King of Nauarre, offering vnto him, and opening all his treasures, in case hee would trouble the king within his Realme? And who knoweth not that he hath his Embassadour with the Turke? And that he practiseth to haue the principall place, to the preiudice of the house of Fraunce, yea, euen he who before condemned such confederacie, as he hath with the kings of Barbarie, Ethiope, & the Indians, Idolaters, Turkes, & Sarasens? yea he who by his aduocates would make that cõmunication that wee haue with our Christian neighbours, abhominable. And what shall we say of the Pope himselfe, of Sixtus, I say, he that giueth the king of Nauarre & Prince of Conde in praye; he, who to the ende to set diuision betweene the reformed, hath sought to those of the confession of Ausbourg, saying, that in case they would acknowledge the dignity of his Sea in all other matters they were tollerable vntill a Councell, yea, euẽ they who would abhorre the Masse as much as the rest: he who euen for the sole cõmoditie of his owne affairs, to the end to exempt Auignon & the Comptat from the oppression

preſsion of our warres, hath made an expreſſe agreement with thoſe of the principallitie of Orange: alſo with thoſe of Daulphine & Prouince who at this day are in armes againſt the league. Theſe then bee but pretenſes which the league propoũded onely to bring the king into hatred with his people. Euen to morrow next put the ſcepter into their hands, yea, let thẽ but touch it with the tip of their finger, to the end to hold or obtaine it, they will doo all thinges; whatſoeuer may be ſafe to thẽ ſhal alſo be holy: they wil put no difference betweene the Chriſtian and the Turke, either betwene Ieruſalem & Gomorrha.

Page 27. He reprocheth vs, that we haue not indeuored at all to recouer health. Theſe are his owne wordes. Now I pray you tell vs, what can he name to vs that we haue not already proued or done. We haue theſe 30. yeares & more kindled the fires in this Realme. Againe, theſe 27. yeares almoſt haue we proſecuted war, as bloody & cruell a warre as euer was. For there hath dyed therin aboue 200000 mẽ: we haue fought 4. generall fieldes, & had the victory in them all: there haue bene infinite ſieges & combats: there is no family in this realme but haue had 2. or 3. combats in the meane time. Not ſo content, we haue ſtaine thẽ in ful mariages. The clergy haue cõtributed of their abundãce: the cõmunalty of their wãt: the nobility, the fairеſt of their blood:

euen

euen our kings, their honour, their reputation, and their faith. What thinketh this man that we are able to doo more? vnleſſe peraduenture hee perſwade himſelfe, that vnder the name of League, there reſt ſome great ſtratageme, ſome mighty miſtery, ſome ſecret force.

Page 18. He peraduenture imagineth, that at the name of League the Proteſtants will turne backe, that at the ſight of the faire Oriflamme they will be blinded, yet doo we all ſee how they ſtirre. We know what account they make. Truly, euen ſuch as they can well ſay: *The League hath created no new men, or new harts in men: The League hath layde open no newe mynes, or newe treaſures.* But I ouerskipped one folly in this diſcourſe: for he ſaith, that D. Caſimire ſent Wyer, whom he tearmeth the protector of ſorcerers, vnto the king, to complaine of the league of Peronne, & you muſt note, that he may haue read ouer a booke of the illuſions of Deuils, made by one Wyer the Duke of Cleues Phiſition, whom he perſwadeth himſelfe to be this man, that is a counſellor to Duke Caſimire.

Page 31. and 32. The end of the league, ſayth he, ought to be this: That in caſe of the kinges death, the kinh of Nauarre ſhould not be king of France, and theſe are his reaſons: *That kinges and Princes are not to be conſidered when the queſtion concerneth religion:* This is ſpoken very generally

nerally of thoſe whome God hath inſtituted ouer vs. *That he is an heretike*. This queſtion is very largely argued by a lawyer, and therefore ſith he went ſo farre, he ſhould alſo haue confuted his reaſons. For his authoritie is to ſmall to carry it away with ſo high a trip, beſides that oft inough he hath bene aunſwered, that he cannot be accompted an hereticke ſo long as hee ſubmitteth himſelfe to be inſtructed, or vntill the deciſion of a good Councell. *That the Lord Cardinall his vncle is neerer then he*. Heere wee may aunſwere this Engliſhman, that we ſuſpect the Engliſhmen too much to interpret the *Salick law*: That they are not to decide of our bloud: & withall, it had bene his part to haue anſwered thoſe treatiſes of Ottoman and Belloy, where by all lawes both olde and newe it is prooued that in matters vndiuiſible, the ſame of the elder is preferred before the brother, the nephew before the vncle. The King and the Queene alſo haue not ſo deemed, for euen ſince theſe laſt ſtirres they haue alwayes ſpoken of the king of Nauarre, as of the firſt Prince of the bloud, and in making peace with thoſe of the league they would in no wiſe medle with that. The ſoueraigne courtes long ſince foreiudged this queſtion, whē in the preſenting of the Rozes which is done by the Princes of the bloud (a ſolemne order wherin the degrees of the Princes are ob-

ſerued) the king of Nauarre hath alwayes without controuerſie had the firſt place. Yea there haue bene decrees made in the parliament within theſe two yeares expreſly conteining this clauſe: *in fauour of the proximitie that the king of Nauarre hath with the king*: the voice of the people, which is to vs as it wer a cõſent, hath alway ſo giuen their opinions, & therefore muſt haue newe inſtructions to bring them to thinke the contrarie: and thus much more I am able to ſay, that it is yet ſcarſe a yeare and an half ſince the Lord Cardinall twiſe commanded me, to deſire his nephew the king of Nauarre, not to beleeue any thing that might be told him: that indeede he was his vncle and elder then hee, neuertheleſſe that he acknowledged him to be the head of his family, and in that nature would alwaies yeald him his due: that hee was of too good a nature to enterpriſe any thing contrary to equitie and nature, and this I aſſure my ſelfe he may eaſily be put in minde of.

Page 32. You may marke by the way, that he ſayth, *That the king of Nauarre ſoone after the death of the late Mounſier diſpatched the Lord of Segur into Germany to practiſe the meanes to attaine to thi eſtate.* Yet was the ſending of him a whole yeare before, while his highneſſe was yet in good health. *That it was by the perſwaſions of one Brocarde a miniſter, who certified him that he ſhould*

*ſhould be king of France*. Nowe you muſt note that Brocard is an old Italian, one that neither is, neither euer was a miniſter, that haue bene condemned by the Synodes: that neuer ſaw the king of Nauarre, and one that neuer ſet foot in France: heereby then may you iudge of the concluſions that hee draweth, as alſo of the truth of other thinges which I knowe not ſo well.

Page 35. There followeth a more intollerable abſurditie, where he ſaith: *That it is a caſe reſolued betweene the Proteſtantes and their Miniſters, that it is lawfull for all men, eſpecially for Princes to diſſemble their Religion*. Heereby wee may eaſily ſee whereat he ſhooteth: namely to ſay that albeit the king of Nauarre ſhould reunite himſelfe to the Romiſh Church, yet muſt wee not receiue him. But God keep our king, and ſo ſhall he eaſe vs of that labour. Howbeit if among the Proteſtantes it be permitted to diſſemble their faith, yea if it be a reſolute principle, how haue there bene ſo many of all degrees and nations ſo badly inſtructed in their articles, as to ſuffer themſelues to be burned quicke for their Religion? and whome by all meanes they conſtraine to recant? And contrariwiſe who knoweth not that one poinct of their diſcipline importeth, that in caſe any doe wauer in their Religion, he is not admitted to their com-

munion before he hath done opē penance? Yea ſo ſeuere they are therein that the king of Nau. departing the court where he had bowed could not be admitted to name any childrē in baptiſme before he had in full aſſembly done the ſame at Alencon: Imagine then what likelihood there is, that a miniſter ſhuld counſel his pariſhioners to goe to the maſſe, alſo what credite were to be giuen to that prince that were inſtructed to coũterfait his beliefe, likewiſe how ſhort a ſpace ſuch a religion could haue continued among ſo many fires & murders, or born the trial of ſo many miſeries & calamities, in caſe one article therof had giuen leaue to diſſemble, that is to ſay, to extinguiſh & root out it ſelfe. But I wot not whether there be in this diſcourſe leſſe truth or iudgmēt.

Page 36. In that he ſeeth that the league can not excuſe it ſelf, but that it hath troubled France he would make vs beleue that the king of Nau. made accompt to ſurpriſe Orleance, to the ende there to keepe his court. Wherefore let vs haue recourſe to the Lord Chancellor the gouernor thereof, to demand whether he euer heard any ſuch ſpeeche: yea let vs enquire of the inhabitantes there, whether they euer heard any ſuch inckling. But let him then tell vs vnder what pretence thoſe of this league at Orleance ſhut the gates againſt the Duke of Montpenſier, whome the King ſent to goe in, yea that they diſcharged

ſome

ſome Canons to the ende to ſpoyle him in a houſe in the ſuburbes, wherein he was, where ſome of his were ſlaine outright. Truely the bloud of Bourbō, yea our kings bloud is all Proteſtant vnto them: hardly can their impudency abſtaine from ſaying that the Prince was an hereticke: as alſo among the reſt would they accompt the Lord Cardinall, if they thought him able to liue but ten yeares longer.

Page 38. He maketh vs afrayd of England: England hath hir faſhions, and wee ours: we know England better thē he: becauſe the popes tearmed themſelues Soueraignes of England and accōpted hir kings their vaſſals: king Henry the eight, who was neither Lutheran nor Proteſtant, but contrariwiſe a Prince that wrote books which we may yet read, againſt Luther, meant to free himſelf out of that worſhip, wherto he ſaw himſelf ſubiect thorow the ſuperſtitiō of a certaine king *Inas*, wherein he proceeded ſo farre, that by the whole eſtate it was enacted that the pope ſhuld no longer be acknowledged Soueraigne ouer Engl. & his ſucceſſors do continue the ſame. And as euen then ſome ſuperſtious Catholikes did contrary it, ſo are there ſome that doe euen at this day: but ſuch are in England puniſhed as guiltie of treaſon, but not for anye article of Religion. For there was neuer Articles of anie Creede that confeſſed

the pope to be King of England. And indeed the parliament at that time meant not to innouate any thing in Religion. But the Ieſuites when they go to ſtirre vp the Engliſhmen againſt their Soueraigne, when among the ignorant they go to preach that ſhe vſurpeth the Realm from the Pope: when from time to time they raiſe vp murderers againſt her: matters confeſſed: matters euidently verified among all chriſtian Princes: yea matters manifeſtly knowne to euerie man, being diſcouered and puniſhed according to their deſartes, they would gladly make vs beleeue that they ſuffer for Religion, and that they be martirs. What faith did euer permit vs to attempt againſt the liues of our Princes? or what murderers of Princes were there euer (except among them) canonized for Martirs? neither thinke the bones and quarters, which this Engliſhman ſheweth vs vppon the Tower or gates of London to be relliques: for indeede they be tokens of rebellion, murders, aſſaultes and treaſons: offences deteſted euen among the moſt barbarous: offences for the iudging whereof, we ſhall need neither parliament nor councell: yea offences euen by nature ſufficiently condemned in the hearts of all men, albeit there were neither law nor writing.

Page 41. Heere do I ouerſlip all this iniurious eloquence: hee greatly exhorteth to renew

and

and ſalue vp the league againe. Neuer thinke that in caſe the king medle not, that the king of Nauarre and his partakers will greatly care. The Proteſtants are vnited by their common perill, and this Prince knoweth well inough, that the Catholikes are not ignorant how litle they are to feare at his handes. *The king of Nauarre* (ſayth he) *hath ſo much for his diſh*. There is no man ſo farre to ſeek in his affaires, but knoweth well inough, that he taketh nothing of other mens, but ſpendeth of his own: *Rochell and Sancerre are in league togither*: conſider what league, ſith Sancerre hath bene diſmanteled and defaced theſe fifteene yeares: *Thoſe of this league doe yeerely contribute money into the common purſſe*: It is like ſo, ſith yet they owe their rents of the yeare 76 for the which all the kings coũſell can teſtifie, that they haue had forth ſundrie commiſsions & diuers conſtraints for his own money, and the treaſorer thereof ſtandeth accomptable in the chamber of accomptes. Beſides if the leauie thereof had bene otherwiſe made, neuer doubt but enowe would haue taken that pretence to moleſt them: but that which I finde beſt of all is that after he hath ſpued forth a million of iniuries teinted in choler, he reprocheth the Proteſtants, that their bookes doe conteine nothing of Tertullian or Baſill, in whoſe writinges there is neither iniurie nor bitterneſſe, no-

nothing but doctrine and humilitie.

Page 45. He endeuoureth to perſwade vs that the leagued entred into the kinges townes peaceably and without exceſſe. Indeed it was very eaſie for them ſo to doe, when themſelues were the gouernours and kept both the keyes and gates. But if they intreated them gently, why did the inhabitants of Auxonne a towne of Burgundy in their gouernment, wherein there is neuer a one of the contrary partie, ſhrinke from them? and wherefore did the inhabitants of Bourg euery morning leap ouer the walles? Or vpon what occaſion were the inhabitants of Agen(where the Queene of Nauarre was reſident, in reſpect of whoſe preſence they ought to haue had leaſt feeling of their oppreſsion) brought into ſuch diſpaire, as to goe force them in their Cittadels, and ſo driue them away with ſhame? It is well knowne that they haue liued at their owne pleaſures, and where they haue made a ſhew of payment, there hath bene found nothing but counterfeit coyne. That they haue forced the people to exceſsiue ſummes, and that by extraordinary rigours: yea I am aſhamed of it, and yet muſt I ſay that there haue bene women hanged onely becauſe they mourned and ſorrowed. He alledgeth two or three examples of the crueltie of the contrary part: who knoweth not that warre bringeth them forth? That

warre

warre hath a traine of wicked perſons, who by their actions do ſhew what they are? But what a large field doth he lay open to anſwere him in, when in full peace they may obiect the horrors of warre: in the merrieſt part of the comedie moſt tragicall cruelties, in greater plentie in one only towne, & in one day, then he can gather among them in 30 yeeres: ſtill he returneth to the king of Nauarre, whome he accuſeth, *That he cauſed the Monkes to be hanged at the taking of Angoleſme*, yet euery man knoweth that he was then at Rochell with the late Queene his mother, and tooke no armes vntill after the battell at Iarnac: alſo that *one du Caſſe, his lieutenant at Bazas committed moſt notable crueltie againſt a woman*. I know du Caſſe captaine of the Cittadell to be a violent and vicious perſon, yet did I neuer heare of this hiſtorie; well I wot that the king of Nauarre tooke from him the charge of Bazas, likewiſe that vpon the complaints of the Lord Marſhall of Matignon, hee fortified a houſe of his thereby, himſelfe went and tooke him in the ſame houſe, whether otherwiſe hee would haue brought the Canon, and preſently razed it: alſo that afterward his brother vpon ſpite ioyning with the league, which tooke a cleane contrary courſe, the ſayd Lord Marſhall tooke him at Bourdeaux, and ſtraight ſtrooke off his head.

Page 52. Concerning the cruelties committed at Mouthaut in the county of Foix, 500 Catholike Gentlemen that were in Foix, when the Duke of Eſpernon came to Pamyers to ſee the king of Nauarre ſhall teſtifie my ſaying, yea I will ſay thus much more: Euen the Lord of Daranty chiefe preſident of the parliament of Tholouze, knoweth well inough that there was not ſhed one drop of bloud, not one henne taken, nothing attempted againſt any one in his religion, honor, life, or goodes. And ſo much I dare anſwere in mine owne name: At the leaſt ſith hee hath alleadged but three examples againſt the king of Nauarre, the ſame ought to haue bene certaine and true, and yet you ſee well inough, that hauing ſought thoſe in euery corner, he did it not to make any ſpare.

Page 53. How much more truely may we ſay that the king of Nauarre in places of his authoritie hath not in reſpect of Religion made anie difference betweene honeſt men? That in the hotteſt of the warres he maintained the Catholikes, both prieſtes and monkes, whoſe exerciſes and deuotions he left them whole? That he neuer tainted his hand or honor in any mans bloud, no not of his moſt bitter enemies, neither of thoſe that had ſworne and enterpriſed his death? That at the ſurceaſe of warres he reſigned vp his iniuries vnto the peace, to the end

ende neuer to remember them againe? That when euen in full peace his owne ſubiectes of *Mont de Marſan* had inſolently ſet themſelues againſt him, notwithſtanding the kinges often preceptes to yeald, hauing found meanes in the night to ſurpriſe them, he neuertheleſſe forgaue them all their faultes, and ſuffered not one of them to be riſeled, neither was there any of the inhabitantes ſlayne but two, the one at the comming in, in his owne defence, the other by a particuler enemie, who afterward for feare of puniſhment fled? and hereof I craue the teſtimonie of the Lord of Belieure, who at the ſame time came to him vpon other affaires from the king. I will not ſpeake of the notable example of his ſubiectes of Eauze in Armainack who in the yeare 77 hauing drawne the bridge vpon him, and ſhut their percullis vpon his heeles, encloſed him, the tenth man in their towne, yea and diſcharged a Harquebuze at him, where he neuertheleſſe reſoluing himſelfe, contrary to all likelihoode, wonne a tower from them, whereby to bring in the reſt of his company, and yet ſaued all the inhabitantes liues, in reſpect they were his ſubiectes, ſo as there was but one onely man hanged, who had leueled a Harguebuze at his ſtomacke, yea hee would haue ſaued his life alſo, had he not threatned the Magiſtrates to procure all their deathes, if he might eſcape, at

whoſe inſtance he was executed : whereupon the towne was ſo moued in cõſcience that ſince he hath not found any more obedient then thé.

Page 53. Concerning the Queene of Nau, this Princes mother, whome hee diſplayeth at his pleaſure : let vs I pray you leaue the dead in peace: let vs ſuffer them to ſleepe in their graues: ſhe was a great Princeſſe: the daughter of one of our mightieſt kinges ſiſters : and in caſe he purpoſe to aſſeſſe any ſiniſter iudgement of the king of Nau. for his mothers ſake, he neither can nor ought to ſpeake otherwiſe then well, in reſpect of the mother of whome ſhe came : hir ſmall eſtate was ſhaken as well as our great. It had hir follies & furies, and we ours: neither let vs enter compariſon of the increaſe or extremitie of our ſickneſſe. Warre ſheedeth bloud in all places, but our peaces haue in their proportion bene much more bloudy then others warres. And as for the goodly tale that he telleth vs of king *Henry of Albret*, hir husbandes tombe broken at *Caſtegeloux* : marke I pray you what good information he hath. For king Henry was buried at Eſca in Bearne with his predeceſſors, where his body and tombe are ſtill whole, and ſo may you iudge either of the ignorance or notable malice of this begger. He alſo maketh mention of Bearne for a conſequence of the entertainement which the king of Nauarre

uarre will giue to the Catholikes. It greeueth me to preſuppoſe in my anſweres, that which he ſo often preſuppoſeth in his diſcourſe, namely the kinges death, to whome I beſeeche God graunt long life, but I proteſt once for all: they haue bene a thouſand times tolde that Queene Iane the king of Nau. mother in a generall aſſembly of the ſtates, eſtabliſhed the alteratiõ that yet remaineth in Bearne, ſince which time the ſtates neuer demanded the maſſe: yea that after the S. Bartlemew the king of Nau. being detayned in the court, & ſending to them the Lord of Mioſſeus, one of the Barons of the country, & a Catholike to be their gouernor, there came not any of thẽ to craue it, notwithſtanding the horror of the time & terror of two ſo mighty neighbors, which fauored the catholikes. That the catholike gentlemen do neuertheles liue peaceably without moleſtation, as the Lords of Mioſſeus, S. Columbe, Lago, S. Eſtef and others, & would not be otherwiſe: that euen the clergy do inioy their goods and penſions, the ouerplus being employed vpon ſchooles & ſchollers: that contrariwiſe in baſſe Nau. where the commons are for the moſt part catholikes, there is no exerciſe throughout the country, except at S. Palay onely, and the exerciſe of their religion is inuiolably kept and mainteined, neither is there any of their benefices or Churche-goodes touched.

That in their writinges they declare plainly, ſith they will anſwere, whether they doe confeſſe or denie that that is aforeſaid: and if they be forced to confeſſe it (as they cannot chooſe) what neede they any longer alleadge the example of Bearne, ſith vnder the ſame Prince they ſee the cõtrary in baſſe Nauarre: but we muſt proceede a great deale farther in this point. Doe you imagine that a king of Nauarre, if God ſhould call him to the Crowne, would take a patterne for the gouernmẽt of his realme from Bearne? weene you that hee could content himſelfe with his counſell of Pau, whereof this man woulde make vs afraid? Can you thinke him ſo fooliſh or euill aduiſed, as not to conſider that this eſtate is of an other nature? likewiſe that indeuouring to make an alteration in Religion, he ſhould bring deſtruction vpon himſelfe? ſuppoſe you that if he would innouate nothing in matter of Religion throughout all baſſe Nau. a land alreadie purchaſed, where he might without danger doe it, he would goe about it in this realme, a country deuided into factions, yea and more then counterpeazed, a great & mightie land, whoſe wealth and beautie are ſufficient to abate and conſtraine whatſoeuer paſsions he might haue elſwhere?

Page 55. I wot not what this man wanteth more: his counſell tendeth to haue a Catholike

like King: he is ſory that the king of Nauarre will be inſtructed, yea inſtructed by a councell: finally he feareth leaſt he ſhould become a Catholike, and verely I ſuppoſe that if he woulde heare a Maſſe hee would not be content he ſhould: let vs therefore heare his wordes, *He is condemned in the Councell of Trent.* That councell is not yet receiued in this realme. But are you ſo farre deuoide of Charitie, that for the winning of a Prince, a Prince vpon whome all this realme hath an eye, yea a Prince whome ſo many thouſandes of ſoules doe followe, you will yet beſeech a councell? howe oft I pray you vpon leſſe occaſion and vpon one onely article haue the auncient fathers reiterated it? Euen thoſe auncient fathers, whome you make your buckler againſt euery blowe: *He will be inſtructed, but they ſay it is but diſſembling.* Before Monſiers death there was no ſuch ſpeeche: but hath there bene any edict of peace wherein the controuerſie of the two Religions, was not referred to a free councell? yea, peruſe the Quiers and remembrances euen at the aſſembly at Bloys, and ſee whether the king of Nauarre aunſwered not the deputies that he was readie to be taught, that in caſe hee were in any error, they ſhould doe him a pleaſure to ſhewe it him: and yet in lieu of ending the controuerſies, what els haue they done, then at all times

to

to attempt all meanes to roote out him and all his? *The ministers will not come, they are dastards.* But they haue tolde you that they were at Constance, and sped but badly: for contrary to publicke faith they were burned. Afterward also at Trent it is well knowne they were in danger: yet forbare they not to come to the parley at Poissy, where they pleaded their cause lustely, and that is the reason why this man complaineth of that parley. For he would haue had them slayne, to the end, so to cut off for euer all hope of anie good councell. *But who doubteth that we haue not the truth on our sides?* It may be aunswered, *halfe Europe: The Germaynes, Polonians, Englishmen, Scottes, Danes, Swedens, Suitzers,* more then a third part of France, more then a third part of the low countries, yea Rome it selfe is no longer beleeued at Rome. Sith so many people in all places, euen whole kingdomes and nations do protest, can it be without some apparance of reason? Is it not then the argument of a councell? *But we are this Church which Christ hath planted, which the Apostles haue proyned, which also the Martirs haue watered with their bloud*: but the others doe likewise say, *we are they*, what shall we aunswere you for that vpon Christes plantes you haue suffered the Iuy to take hold? That the Apostles and Martirs haue proyned and watered the self same doctrine that we hold,

not

not the errors of men which haue cõmon ſence ſay: they which proteſt againſt you for ſuch abuſes & require reformation. Ech partie haleth in the Apoſtles, Martirs & Doctors to his ſide: ech calleth Gods word to warrant: and each ſayth his doctrin to be the more ancient. Is it not then argument ſufficient for a councell? and in truth it is as if a man ſhould in our parliaments require the reformation of ſundrie diſorders, and confuſions brought in through lapſe of time or peruerſitie of men: for who would then alledge that our eſtate hath bene founded by one Clouis, one Charlemaigne, one Capet, one Philippe Auguſtus &c: and muſt not therefore be touched, neither any ſuch requeſt admitted: for thoſe men made good lawes, but other men found out ſhiftes and ſtarting hooles: thoſe men founded the pillers, but time hath fretted and eaten them away: they ſet downe the forme, but we are to complaine of the deformitie of the wrinkles and ſpots. All worldly thinges doe corrupt, eſpecially ſuch as paſſe through the handes of man, the corrupteſt of all creatures. To be briefe, there is no queſtion either of the forge or the blade, but of the ruſt and cankre which is euidently ſeene, and if ye be loath to accuſe the men, yet accuſe the time which corrupteth all thinges: accuſe the aire, if ye will, we craue but amendement, we deſire, but the remedie:

All the reſt is, that the king of Nauarre is an heretike, that he is an infidel, that he is a Coré, a Dathan, an Abiran, that he is the bondſlaue of Sathan &c. all either vpō preſuppoſition or hiperbolicallie, which take no great place among men of diſcretion, for that they may all be anſwered in one word. But he addeth (which is the beſt of all) *Was not the king of Nauarre ſufficiently taught at Bartlemewtide, if that were not ſufficient, what can conuert him?* Imagine you whether that were a day to inſtruct or deſtroy? to conuert or ſubuert? For my part I am of opinion, that if S. Bartlemew in the conuerſion of his Indians had taken that methode, he ſhould neuer haue perſwaded any one to Chriſtianitie. And I pray you how many haue we knowne through the horror of that day brought into miſtruſt of their faith, and in the ende being out of danger, become Proteſtantes? But would you ſee the charitie of this booke, which as I haue ſayd, feareth nothing ſo much, as that this Prince ſhuld change. *As well*, ſayth he, *admit he ſhould conuert: penitent heretickes did neuer beare office in the Church.* That is to ſay, whatſoeuer hee doe, or howſoeuer he behaue himſelfe, yet muſt we reſolue to exclude him. The bloud of France, to the ende to plant the bloud of Lorraine, muſt be ſupplanted, yea the race of it muſt be vtterlie rooted out.

Page 58. There is no more to doe, but to anſwere his declamations euen to the 70 page, yet muſt we not forget, that by the way he ſcattereth his follies, abſurdities, and ignorances, which it were good to note, he obiecteth that the king of Nauarre calleth himſelfe protector of the realme, but he ſhuld haue remẽbred that our maiſters of the league in their writings doe attribute that name to themſelues, as the *Marquis d'Elboeuf*, *the duke d'Aumale and others*, ſo that we haue as many protectors in France, as the houſe of Lorraine hath vagabondes. Iudge you then whether the king of Nauarre may not more iuſtly take vpon him this title being in the Realme. He ſayth that hee hath ſent to ſuch eſtates, as being his neighbours are of the ſame profeſsion, to ſtirre them vp againſt France, but it is inough that the king reſteth content concerning this article, and that the ſpreaders of theſe ſlaunders are to waſhe themſelues from the lie that they haue receaued therupon: howbeit for proofe of his wordes, he ſayth that the Proteſtants are fallen out with the Caluiniſtes, and haue written a pamphlet, intituled *The Firebrand*: whoſoeuer ſhall happen to read that goodly booke, may eaſily diſcerne what firebrands made it.

Page 67. For it euidently appeareth, that they were the Ieſuites, neither is there any wiſe

man but perceiueth it. And indeed iudge there of by the effectes: for as the principal intent of this embaſſage tended to reconcile the controuerſies in Religion, it hath followed that thoſe of the Confeſsion of Ausbourg haue embraced the Churches of France, to the ende hereafter to make vs but one body and one cauſe: whereupon ſeeing them moleſted in France, they haue vndertaken their cauſe with the king, & their defence againſt the perturbers, whereof we haue, and ſtill doe ſee their embaſſages: ſo farre are they from putting them away as enemies, as this firebrand woulde make vs beleeue by his badly ſuppoſed aunſweres. I had omitted that gay ſonnet which hee hath enterlaced, wherein hee maketh Mornay the king of Nauarres Chancellour, and Mermet his miniſter.

Page 60. This Mornay whome he ſpeaketh of is well knowne, neuer to haue profeſſed it, and indeede I neuer knewe but of two Chancellours that the king of Nauarre had: the one the late Lord of Ferrier, a moſte notable perſonage, the ſecond Cato of France, who deceaſed for griefe of this warre begonne by thoſe of the league aboue a yeare agone, and the Lord of Glateiux the Lord of Pibracks elder brother, who at this day exerciſeth the ſame office with great credite: and as for Mermet, hee

hee is the minister of the towne of Nauarre, from whence hee neuer departeth, but is content with his ministerye, and neyther hath nor will meddle or come neere the princes house or affaires.

Page 73. Hee maketh vs beleeue that Caluin vpon Daniell sayth, that wee must rather then obey them, spitte in the faces of our Catholicke kinges, also that hee slaundereth our kinges, Francis the first, and Henry the second &c. But I haue purposely sought for it to the ende to measure out hys lyes by the most notable. Indeede in Daniell, there is some mention of Nabuchodonozer, who woulde haue hys Image worshipped: whereupon Caluin after the example of Daniell, whatsoeuer roome hee had in the kinges house, sayth, that it is better to disobeye and displease hys Prince then to offend God. Nowe what Catholicke will not say as much? had not our Ciprians, and Iustins done the like? what affinitie hath this with our Princes? Daniel in other places speaking of Monarckes, compareth them to Lyons and Beares &c. Hee sayth, that in trueth rauishing estates and tyrannous Princes are iustly compared with beastes, and such haue we seene in our time. What meaneth Saint Austins saying, that great Empires without iustice, are theeueries

and not eſtates? and why will our good interpreter haue thoſe ſpeeches to be ſpoken againſt our kinges? But now beholde theſe wordes, I light vpon by chance, I ſay euen at the firſt opening of the booke in his third ſermon, vpon the fifth chapter: *Kingdomes are giuen by Gods prouidence, whether by ſucceſsion, by election, by lot or by conqueſt: that there is no alteration, but by his ordinance: that all powers procede from him: but particulerly, that the greateſt excellencie reſteth in the royall eſtate, which forme of pollicie, is not onely ordayned by him, but alſo is as it were his image: that in reſpect of this Image by God engrauen in the countenance of Princes, their ſubiects ought to obey them, yea euen albeit they vſe exceſſe in their gouernement. Likewiſe that indeede they are oftentimes obeyed onely for the bearing of this Image: that, notwithſtanding whatſoeuer the exceſſe in Princes be (as God ſendeth ſuch when he will puniſh the nations) yet muſt we prayſe God whoſe goodneſſe exceedeth, in that he ſuffereth not common-wealths to be confounded, as being moſt aßured, that were there no principallitie or magiſtrates, wee ſhould be farre worſe then beaſtes.* But reading farther in the booke wee ſhall finde many other places more expreſſe. And indeede hee that is diſpoſed to ſee the opinions of the contrary part concerning the magiſtrate, ſhall not neede to go to picke vp wordes heere and there: hee ſhall not neede

neede I say to seeke out either *Pasquilles or Marphores*, I meane diffamatorie libels repleniſhed with all licentious inſolencie of the one ſide or of the other, which breede no credite to eyther part, but let him read, their confeſsions and treatiſes expreſly written thereupon: let hym looke whether the *Queene of England, the king of Denmarcke*, and other proteſtant princes be obeyed in their eſtates: eſtates I say where, the Religion now in controuerſie raigneth without controlement. For if we liſt to looke vpon pamphlets, yea if by this nowe in hand we ſhould iudge of the duties and obedience that the Catholikes beare to their kinges, what iniury I pray you ſhould we doe them, ſith hee openly aduoweth that in matter of religion, there is no conſideration to be had of kinges and princes, ſith hee euen feareth not to affirme our king to be reprooued by God, becauſe he ſlewe not the king of Nauarre, and the Prince of Conde, when hee had them in his power? yea and ſith he neuer ſpeaketh of Princes, no not of his own ſoueraigne (for hee will be taken to be an Engliſhman) but with bloudie and poyſoned lips.

Page 75 & 76. He ſtill returneth to one purpoſe: That the king of *Nauarre be not admitted to the Crowne*, and ſtill ſetteth himſelfe vpon that pearch, as if our king were at the laſt gaſpe: as if betweene this and his death, theſe difficulties coulde

could not be taken away neither by wisedome nor by a councell. *How*, sayth he, *shall he be sacred?* yet they thinke sooner to kill him, then annoint him. *How shall he heare the Masse?* and they feare nothing so much as to see him goe to it: *how can he succeede all these good kinges defendars of the Church?* but wee may aunswere that these heroicall Princes defended the Church, but not the abuses thereof. That the king of Nauarre at this day protesteth against those abuses, and yet doth both reuerence and embrace the Church. As Charlemagne, whose book we haue, when in the councell of Franckfort he decreed the taking away of Images and Idols out of the Church, because they were growne into great Idolatry, he reformed the abuses, and yet honored the Church. Also when the good king S. Lewis greeued at the simonies of Rome, vpon great penalties prohibited the transport of any money, and so sought to cut off such abuses in the distribution of the offices of the Church: he indeede honored the Church, and was no whit the lesse honored in the Church. Also when king Philip declared Pope Boniface vnmeete, and the Colledge of Sorbonne excommunicated him, and condemned him for an hereticke and instrument of Sathan, because of the tyrannie that he endeuored to vsurpe ouer our Church, as well as ouer

other

others, yet remained they (albeit by the pope excommunicate) members, yea and notable members of the Church. To be briefe, to defend the Church, is to defend the doctrine of our Lord, the onely foundation of the Church. None doth therefore more truely defend it then he that seeketh to reforme & purge the church from the abuses, which time and man haue brought into the Church. Neither doth anie more earnestly honor it, then he that paciently cannot suffer it to be couered with abhominations. Neither is the defence made with the sword, but with the booke, neither dependeth it vpon the successe of a battaile, but of a good councell, wherefore hee that protesteth against the abuses, and requireth that it be ruled by a councell is the better friend and defender of Christes Church, vnlesse wee will with the Iewes say, that Christ destroyed the temple, when he driue out the buyers and selles, the pigeons, the filth and other deceites out of the temple.

Page 78.79 &c. *But*, sayth he, *it cannot be denied but he is at the least guiltie of fellonie, for hee hath bene seene in the field &c.* If the being in the field: If simply taking of arme, be fellony, doth he not vndoubtedly make the Card. of Bourbon, our maisters of the league, and the whole house of Guize, whome of late dayes, wee saw contrary

trary to the kinges pleaſure in armes, and who ſeazed vpon the kinges townes, layd handes vpon his treaſurie, made hauock in Frãce, brought in ſtrangers both *Suitzers and Reiſtres* into the realme, and in ſũme did all that was imputed to the late Admirall, euen all that they woulde bring the king of Nauarre and his partakers into hatred withall, guiltie of fellonie? If therefore he mindeth to ſhunne this ſo bad a paſſage, the ſimple taking of armes is no fellonie: for taking of armes may be either treſpaſſe or ſeruice, according to the motion and cauſe: and ſtill we muſt returne to this point, that warre taketh his qualitie, whether good or bad of the queſtion that it maintaineth. If they ſay that the king cõdemned the others, who hath not ſeene his edictes and declarations againſt theſe? wherein they are denounced rebels and enemies to the king and his realme? who hath not heard them ring out in the parliament houſe, all the chambers aſſembled, and in the towne-houſe againſt their actions? what ſpeeches hath he thereabout vſed vnto all other princes embaſſadors reſident about him? and what meſſages hath hee ſent to his that are in charge with other princes? But if they ſay that the king hath ſince auctorized them, and by the edict of Iuly allowed them, what a iuſtification will they lay open to the other, who doe alleadge their firſt taking of armes

armes to haue beene by the commaundement, both by worde of mouth and writing, of the late king & the Queene his mother: who haue produced the originall copies of their letters in all the councels in Europe, yea euen in the ful ſtates of the Empire. As alſo how many edictes haue there enſued, that in expreſſe tearmes haue adiowed their taking of armes, and confeſſed the ſame to haue bene taken, and continued for the ſeruice of the king and wealth of his realme? haue not theſe edictes bene alſo exemplified in the courtes of parliament? or hath there bene any familiaritie or ſolemnitie omitted? If they wil replie that the ſame was by ſtrong hand, let them tell me howe they purchaſed the edict of Iulie: as alſo howe often ſince the king hath reported and written that their violence forced him to make it: yea that he found not his life in any great ſafetie among their factions? ſo that ſtill we muſt returne to our foundations, that the cauſe maketh the taking of armes either good or bad. And truely concerning the cauſe, though I dare not ſay that the king hath foreiudged it againſt the league, yet at the leaſt none can deny, but it is in him to decide that point.

Page 79 & 81. *The king of Nauarre* (ſayth he) *brought in duke Caſimir into France: Cauſed the Order to be giuen him, as alſo ſouldiers, poſſeſſions and pentions: he was the cauſe that he caried our ſpoiles*

*in triumph to Heydelberg*: marck howe his passions doe lead him. He speaketh of the yeare 76. who knoweth not that that warre was led by the late Monsieur, and that the peace ensuing was concluded vnder his authoritie? That D. Casimir was paied & honoured at his instance? that contrariwise the king of Nau, during all these drifts, was at the court, from whence hee withdrew himselfe to go into his countries, as perceiuing that his life dayly hunge vp by a twine threed? that by that peace he craued nothing, as loth to hinder the benefite of the realme, but was contented with his onely libertie. And indeede who coulde any longer haue paciently remained in the court at the discretiõ of such as this braue discourser, who mightely magnifieth the king of Spaine for murdering his owne sonne, and reprooueth our kinges because they woulde not pollute their handes in their bretherin-lawes bloud, whom he termeth *Cosin a farre off*? likewise with what face I pray you doth hee cast hym in the teeth, with Duke Casimir, sith those of the league haue euen of late brought vs in the Reistres? such Reistres to defend the Clergie as for sauing the relliques haue ouerrune the priestes, for the rooting out of the contrary religion, haue sacked and violated both Churches and altars: haue had their publicke preachinges, yea

and

and celebrated the ſupper in their armies? Hee accuſeth the king of Nauarre of periurie, becauſe hee rendred not the reſerued holdes at the time appoynted. Heereto wee may anſwere, that that conſiſted vpon the condition that the edict were put in execution. Yea and farther then ſo: for it is well knowne, that aunſwering to the Quier preſented to the king at Saint Germains in December the yeare 84, the king did expreſly conſent, that the ſaid townes ſhoulde ſtill remayne in the king of Nauarres cuſtodie for two yeares, ſo to giue leaue to quench and vtterly extinguiſhe all heartburninges on each ſide: which aunſwere is ſigned by the king and counterſigned by Monſieur Piuart ſecretary of eſtate, bearing date the 11. of December: Alſo whereas thoſe of the league, in their proteſtations went about to get the vantage of the king, the king of Nauarre, who neuer craued theſe aſſurances to any other end then to withſtand their diſloyalties and treacheries, did offer to return al the ſaid holds into the kings hāds, in caſe thoſe of the leage, to whom he wil not neuertheleſſe yeald himſelf equall, would do the like. Conſider therfore how well theſe ſlanders doe become their mouthes, ſith thēſelues haue craued & obteyned aſſurāces at the kinges hand: they who at their pleaſures doe diſpoſe of their gouernments: they who

are ſeated in the midſt of the prouinces, where they need not to feare any thing: or where contrariwiſe, there are none to be feared but they? For is not this to craue them againſt the king, againſt the Catholikes, and againſt all alarmes and remorſe of their owne conſcience?

Page 82. They obiect vnto the king of Nauarre the euill vſage of his wife. Neuer woulde any wiſe man haue medled betweene man and wife. Their brawles are to be determined without arbitrators, & they that many times ſeek to kindle them, do burne thẽſelues. Let vs not then waken either the iuſt griefes or bitter replies: let vs ſpare the honor of mariage, yea let vs ſpare the honor of the French bloud. This is good, that our maiſters of the league are become preachers of Chaſtitie. We know neither their faſhions or humors. Let them make vp the king of Nauarres inditement in matter of law: for their liues and vices are vnknown: that which is moſt vicious in him, would be a vertue among them: that which is moſt vertuous in them, would be a blemiſhe in him. That the cauſe wherefore they thinke themſelues vertuous, is becauſe they are ſo corrupt, and ſo corroſiue, that they feele no more remorſe in their ſoules, and ſee no diſtance betweene vertue and vice. Truely there is no doubt, but that whoſoeuer ſhall depart the king of Nau. houſe, to enter into

into the houſes of thoſe of the league may think himſelfe gone out of Syon to Gomorrha. That whoſoeuer ſhall enter into conſideration of his perſon, with theirs, yea euen in reſpect of thoſe vices which they reproue, may thinke himſelfe to be paſſed & in dreame tranſported from one Dauid to many Sardanaperales. He is ſtedfaſt in his religion, neither croſſe nor Crownes can moue him, whereas theſe mẽ haue nether faith nor religion that can holde: the ſhadowe of any maketh them Lutherains, yea & Mahumetiſtes, if they may haue any profit by it: or indeed not long ſince the Lord of Guize to mollifie the Proteſtantes, ſayd that he was not ſo farre from their opinions as they weened, and that his graundmother was an Huguenote: ſhe was the late Ladie of Ferrara, who had taught him enough: that likewiſe the late Card. his vncle had cauſed him in his youth to be inſtructed in the Confeſsion of Ausbourg. The king of Nauarre is a Prince warlicke, brought vp in labour, and flying all delightes: for his religion, hee can contemne the pleaſures of the Court and all worldly pompe, from the toppe of the pinacle he can beholde the kingdomes vnder him, and treadeth thẽ vnder foot, becauſe he will not pollute his religiõ, or violate his cõſcience. Which of all theſe Princes brought vp in a * Serraglia would doe the like: yea which of them can liue without

* Serraglia is the place where the great Turk keepeth his Concubines.

without luſt, or out of the Court three whole moneths togither? They alledge a ryot pretended to be committed at Agen in the yeare 1577 which they publiſh throughout the world. *The candles put out*, an ancient ſlander and alreadie growne out of date againſt the Proteſtantes. Oh miſerable wretches! let them enquire of all the inhabitantes of Agen, old or yong, men or women, whether there were euer any ſuch ſpeech: I ſpeake it boldly, and againe I ſay, whether there were euer either fire or ſmoke. *The Lady Marſhall of Monluc*, nowe Lady of Eſcars was then preſent: The king of Nauarre and the Lady his ſiſter, a princeſſe far from the corruption and ſlanders of this world, talked with hir: let hir be called to teſtifie whether there were euer offence either in word or deede, whether euer there were candle put out, according to their report: whether all the euening he departed from hir, or whether ſhee heard any ſuch inckling while ſhee was in place: whether alſo ſhee woondered not when ſhee heard of it at hir comming home: and indeede I remember that the ſame time a Gentleman comming out of France to yeald himſelfe into the Princes ſeruice, hearing this report at Perigueux would needes by his friendes learne the truth before he would ſpeake vnto him, as being reſolued if it were true preſently, to returne: &

my

my ſelfe was by, whē he came to the late L. of Foix, a man of vertue and truth (that then remayned about the K. of Nauar) from the king, who vpon his honor aſſured him that there was no ſuch matter either in ſuſpition or appearance: that it was a wretched ſclander, & that aſwell for the teſtimony that he was to yeeld to the truth, as alſo for the diſcharge of his owne conſcience, he had ſo written to the king. Yea let them enquire of it euen at Agen, the king of Nauarre will be content: and albeit there be ſome whō he might chalenge, yet am I ſure that in that reſpect he will refuſe none. But it is a hereditarie ſclander, and was inuented by the late Admirall Vilays, father in lawe to the Duke of Maine, to the ende to keepe the inhabitants of Burdeaux & other townes from receiuing the king of Nauarre, as they then deſcryed: yea thus much more will I ſay, that if they aske the inhabitantes of Agen vpon their conſciences, whether they had rather to liue in thoſe dayes whereof theſe would take the aduantage, or vnder the regiment of the league (which neuertheleſſe ought to be tempered by the preſence of a Queene) they wil ſay that they had rather liue whole moneths togethēr vnder the king of Nauarre then euen the ſhorteſt dayes vnder the diſorders of the league.

Page. 85. He ſtill followeth his purpoſe. (*But* ſaith he) *if ye receiue the king of Nauarre to the crowne, remember that Mermet hath giuen him aduice, that for the expiation of Saint Bartholomew, he muſt deliuer the Burgeſes of euerie towne into the miniſters handes:* Thinke that he had good ſpies, alſo that he knoweth much

of his affaires when he attributeth this counsell to Mermet, who was neuer seen come in his coũsel chãber. As if the k. of Nau. wist not that the Bartlemew slaughter neuer proceeded of the people, as also that there was no burgesse of Paris but was sory for it, & sought euery mã to preserue his gueſt: yea they were two houres setting on the porters before they could make thẽ to bite? as if also he knew not that notwithstanding whatsoeuer had bin done at Paris, yet in other towns they fell not to murder in 15. daies after: that the precepts came frõ els where: that the people could not be fleshed on, nether the souldiers medle: yea & in some places both butchers, mariners & executioners refused to deale. As if any mã know not that there is no towne so good, no inhabitãts so vertuous, no maners so vpright but that there may be some wicked ones found ready to do mischief when on the one side no man letteth them, & on the other they be authorized. Truly if there be any questiõ of expiatiõ, mã nedeth not greatly to medle: for God to whõ al vengance is reserued, seemeth already to haue in part performed it, in that he hath noted down the principall auctors within one yeares space: in that we haue seene their souldiers & theeues euẽ rot vpon the dunghils: in that wee may note for so many murderers, so many tragicall ends: in that our partialities haue doubled & our calamities which therby we thought to quench, encreased: in that we still see Gods hand against this realme armed with war, pestilence & famine: armed with new scourges which it shooteth forth, as Leaguers, Malcontents & Publicans,

cans, the very lees and froth of all the former, euidently to ouerthrowe and confound it.

Page. 88. *Albeit* (saith he) *this were not, yet can not two religions well liue togither.* This questiō hath oftētimes beene decided. They liue quietly togither in Germany, Poland & Switzerland, and why shall not we as well beare with each other as the rest? They haue so liued in this realme: the particulars agree well enough vnder one roofe, yea in one house: why not as well in the townes? Why not the prouinces togither? what shall I say more: In the duke of Maynes army the Reisters are Lutherans: they haue their ministers, their sermons, and their suppers: the masse and the preachinges haue (I say) agreed in their armies: why then thorough a good peace should not one neighbour with an other, one citizen with an other, who indeed are borne to preserue, support and instruct each other? *But* (saith he) *the Lorde of Montegu could not liue about the Prince of Conde.* Truly he remained there so long as he listed: he passed ouer whole yeares both in peace and war, and withdrewe not himselfe but vnto marriage: but admit it were otherwise: so many honorable catholike persons of all callinges do yet serue the king of Nauarre notwithstanding their religion, in the chiefest offices of his lande, in the dignities neerest to his person: in his guarde, in his counsell, in his closet: they retaine the most auntient and principall places: if then any particular one beeing wearie of the Court or otherwise shall with-drawe him selfe, who will therefore condemne the

prince or the religion for some one man or one particular humour? *But the Queene of Nauarres chaplein was murdered in Bearne*, her selfe shal answere for the king her husbande that there is no such matter, neither will we seeke any other witnes then the bishop of Digue, his great almoner.

Page. 88. Where he addeth that the ministers in Bearne haue corrupted the chastitie of the countrie, that only speech is enough to bring all the rest of his booke into suspition with such as know the countrie: for it is most certaine that the Clergie of Esca the Metropolitan of that land brought in such corruption, as, whoredome was accounted no vice, whereas at this day (through the lawes of the late Queene of Nauarre) it is more seuerely punished then is either adultery or incest elsewhere.

Page. 91. He sayth that the contrary faction do account the king of Nauar a bastard, *For* (saith he) *Bellay in his booke saith no.* Iudge (I pray you) what proofe or rather what new kinde of sclander this is. The truth is, that those of the league had made a treatise cõteining four reasons, why the king of Nauar might not be admitted to the crowne, whereof that was one: namely in respect of the marriage that was talked of betweene the Queene of Nauarre and the duke of Cleue, & Bellay doth learnedly among others confute also this sclander, whereto he might haue added, if they grant the Pope any thing, that he had also made a formall declaration vpon this marriage, which is yet in force and well obserued, but there neither is, nor shalbe any such neede, notwithstanding

ſtanding whatſoeuer their practiſes.

Page. 92. *When kinges* (ſaith he) *become Heretikes the Catholikes account them worſe then dunge, for abandoning their Religion, they looſe their dignities, &c.* Moſt certaine it is that in two contrary opinions, the one is reprocally an heretike to the other, each a catholike to himſelfe, and in his owne iudgement, and therefore is it a moſt dangerous principle, that ſubiects may vnder pretence of hereſie reiect their Princes. The Pope for a while accounted Philip the faire an heretike, becauſe he would not hold it as an article of his faith, *That the Pope was ſouerain and abſolute Lord ouer all kings, euen in reſpect of their temporalitie:* He was excommunicate & his realme put vnder interdiction, in reſpect whereof, his ſubiects were diſpenſed with for their oath, and France abandoned to the firſt occupier. If the French Church and faculties of Diuinitie had holden this principle, imagine what woulde haue become of this eſtate? King Lewis the twelft, likewiſe one of the beſt princes in the world was alſo ſo handled becauſe he aſſiſted a counſell that endeuored to reforme the inſolencies of Pope Iulius, togither with the abuſes and corruptions of the court of Rome, as alſo were Maximilian the Emperor and king Ferdinand of Spaine. Thinke againe vnto what confuſion all Chriſtiandome had beene brought, if the Catholiks had admitted this article of Ieſuitical faith. And who doubteth but thoſe of the confeſſion of Auſburge do account thoſe of the Romiſh Church heretiks? And what intereſt In this propoſition ſhould

the Emperor of the house of Austrich haue (whom the Protestants do both obey & reuerence without any repugnāce) his subiects neuertheleſſe to be deposed and dispossessed, if this goodly decree might be receiued? The Venitiās likewise, who at al times are to dispute for their patriarkship against the Pope and in case they wil not yeeld to euery thing are denounced excommunicate, accursed, and abandoned in pray? Or who knoweth not how oft vpon euerie sleight occasion of reuenge or particular passions haue the mightiest princes bin denoūced heretikes? how much also misſed the Emperor Charles the fift of being excommunicate after the sacke of Rome? or that he was not taxed with hereſie for admitting Luther to conference? and for procuring a counsel? And what other offence can they impute vnto the King of Nauar but that? Let vs then remaine in the doctrine of S. Paul & S. Peter, for it is more certain then the Ieſuists Caballe. *Obey all ſuperiour power, obey all humaine order for the loue of God, and the discharge of your owne conſciences, for ſuch is Gods ordinance &c.* Yea, liued they vnder vnbeleeuing Emperors, and the cruelleſt perſecuters that euer were. How much rather him that soliciteth for a good counsel: who desireth nothing but the purging of the abuses, and seeing the Church in her pristinate estate? how much more religiously dooth Caluin, whom they so reproue, speake, euen when they neither had nor looked for any support of Princes? *you must* (saith he) *obey Princes, yea Infidels and heathen: for they beare the image of God.*

Page 93. He vſeth great adiurations to the king: he putteth him in mind of this goodly ſurname *moſt Chriſtian*, his baptiſme, and his oth taken at his annointing. But what enſueth hereof, but that he preſerue and mainteine the Church? or what is there more worthy his name, his honour or his baptiſme then after ſo many deuiſions to procure the reunion of the Chriſtian Church, and after ſo long and miſerable a ſchiſme the peace and cõcord of Chriſtendome? Sith alſo hee hath ſo often confeſſed the ſword which S. Peter drew againſt the high prieſts ſeruant to be more hurtful then profitable: likewiſe the Faulcon that he hath receiued from the Pope, which alſo he putteth him in minde of, to haue no ſtrength or force ouer the ſoules, is it not better for him hereafter to exhort him to imploy the true ſword of S. Peter, whõ the holy ghoſt did afterward better enſtruct? The ſpirituall ſword of Gods word more piercing, ſaith the Apoſtle, then any two edged ſword which recheth into the diuiſions of the ſoule and the ſpirit euen to the ſinowes and marrow?

Page 94. 95. 96. 97. 98. 99. &c. He is in great feare leaſt the king ſhould nominate the king of Nauarre for his ſucceſſor, wherupon he skirmiſheth a thouſand wayes to direct him therefro. A great folly in him, as you may well thinke: for whatſouer he ſaith, it is moſt certaine that he neither profiteth nor looſeth. Leauing the king to ordaine of his eſtate let vs pray vnto God to grant him iſſue: hee is a wiſe Prince, one that may prouide vs againſt all in-

inconueniences, and let vs leaue the reſt vnto the lawes of the lande. But concerning his threatening of a commotion of the Catholikes, and an invadation of forreine Princes ouer the land, or ſtrangers ouer the realme, if that ſhould come to paſſe, I do ſtedfaſtly beleeue that the king hath by experience found that the League of it ſelfe can do ſo little, that if the king of Nauar were to reſolue vpō that point, he would make no great account of their threates: yea I aſſure my ſelfe, he will neuer recant his firſt declaration ſent to the king, wherein he moſt humblie beſought him, to let him decide that quarrell with the League: ſo farre is he, being by the king authorized, from incurring any feare or apprehenſion of their forces. And contrariwiſe with greater reaſon ye may thinke, if the caſe ſhould fall out, that vnder pretence of hereſie we would debar him from ſuch ſucceſſion as by the ciuill lawes, both of nations and nature is vnto him open, whether he ſhould not be ſoone ſuccoured by all Princes and ſtates of the ſame profeſſion, in England, Germany, Denmarke, Scotland and Suitzerland &c. That is, of the ſtrongeſt part of Chriſtiandome, each in his owne conceipt imagining the iudgement declared againſt this Prince, a foreiudgement againſt himſelfe, and a decree againſt the Princes and ſtates which haue proteſted againſt the abuſes of the Church, and craued reformation. Yea albeit *France* were not by meanes hereof bound to perpetuall calamities, to both mortall and immortall warres among her fellow Citizens, which can haue no ende but by the

end

end of one of the factions: alſo that the one coulde not make an end of the other without in manner it ſelfe deſtruction: who alſo ſeeth not that vpon this theatre, the quarrell of all Europe ſhould bee to bee decided? Beſide, who will be bound that the catholikes in ſo vncertaine contrepoiſed a combate, ſo balanced on either ſide, ſhall obtaine the victorie? for admit (as it may wel enough come to paſſe) that the chance ſhould turne againſt them, I leaue to your imagination, who may be able to produce the ſtomake of a warre ſo debated, of ſo bloudie, poyſoned and fleſhed a warre? and withall, it were more to be wiſhed, more reaſonable and more healthſome to maintaine euery mans right, to ſtande vnto more gentle meanes, and not to paſſe to theſe extremities, yea rather to bind our ſelues to the preſeruation, then to the confuſion one of another.

Page 101. 102. 103. &c. I will leaue the Lord cardinal of Bourbon: for I know that he beginneth wel enough to diſcouer the drifts of the League, and that after the edict of Iuly he confeſſed to the queen that he was wery of their deuiſes: neither do I doubt but the K. his neuew & he will eaſely agree togither.

Page 104. &c. But nowe to thoſe of the League, namely to the Lords of Guize, whom he pretendeth to waſh from al blame: let vs ſee I pray you whether his water may warrant them. He ſaith that the king of Nauar ſent them the lye a farre off, you know the hiſtorie. In their proteſtations they had euery way ſlandered him, therupon he ſent to the K. his declaration ſigned with his own hand, which was read in

open counsell, whereby sauing his duetie to their maiesties, he pronounced the lie against the authors of the said protestations: and sith the Guizes would needs make their quarrel against him, he offered for the ease of the people to determine this controuersie by a combate: now iudge you whether a lie so solemnly giuē, may be so couered with a pasquil: iudge you whether a diffamatory libell scattered in the wind, may satisfie so authentical a declaration: iudge who hath the better stomake, hee that offereth the combate, or he that shunneth it: who beareth more affection to the realme: he who spareth not his own blood to free it from a bloodie war, or he who spilleth euery mans blood to spare & redeeme his own. Wheras he obiecteth that it was giuen a far of, king Francis gaue it the Emperor a great deale farther of, and yet would haue strooke neere hand. For anie part to tell you troth, I know but one way to excuse them to all christendome, which knew it, and to the posteritie which shall know it: and that is, that surely the lords of Guize acknowledged the king of Nauar in respect of his blood and degree, to be so farre aboue them, that they neuer doubt that anie thing that they either may or shall beare at his hands, can preiudice their honor.

Page 106. *I leaue Godfrey of Bullen &c.* which is to no purpose in this argument: for the ancesters vertues doo not iustifie the successors vices: but I wonder why he so oftē repeateth that the lords of Guize will neuer forget thēselues to be the grand children of K. Lewes the twelfth, sith that cōmeth by the lady

of

of Ferrara their grādmother, an heretike as they say, & excōmunicated & so remained euē to her end. For see they not that by their principles she thereby lost al her rights of possession, succession, or transferring, & so consequētly can haue left them none, also that their so famous pretēces in Brittain & else where are void? A bad atturney, who for one word that stādeth thē in no steed, maketh thē to loose so rich a cause.

Page 109. *Men say that they claime themselues to be heires to the crown* (saith he) *in the right of Charlemain*, & thereupon he alleageth their seruice done to this realme: how could they otherwise haue obtained the authority ouer the armes, & without that authoritie who can attaine therto? without it had Pepin neuer supplāted his masters race: & how much good must they do that seeke to attaine to such a mischiefe, yea to so great a mischief? But the better to answere him vpō this point: he should haue aduowed the booke writtē by *De Roziers, archdeacon of Thoul* & the D. of Lorrains subiect, of the genealogie of the Princes of Lorraine, wherin he vpholdeth them to haue been kings before *Capet, Charles the great, & Clarii*: that is before the three lines, wherein neuertheless he deriueth them from Charlemaine, but by such brittle steps, so broken & so worme-eaten that it is hard for any without falling down headlong to climb therby to the crowne: wherein he discourseth of the iniury done by Capet, from whom our kings are descended, to Charles of Lorrain & his discent, yea so far as to craue vēgāce at Gods hand, & to cal him to warrāt the right that they return: which book being

printed at Paris, the king hath both ſeene and read, and cauſed to be tranſlated for himſelfe: the author whereof was empriſoned for it, and preſident Brulart framed his inditement, as alſo the king in his priuie counſell condemned him: howbeit the Guizes by their friends found meanes to conuert his death into an honorable amends before the kings counſell, vpõ cõdition neuertheleſſe, that he ſhould reclaime his booke by another written expreſly, which notwithſtanding he hath not yet done. To theſe ſo forcible & cõcluding matters, debated before ſo mightie witneſſes, whoſe iudiciall actes are of credit thorough out all France, and ſo will be with the poſteritie, he ought to haue anſwered pertinently: not by brags of their ſeruice, nor by dreamed vãtes againſt thoſe of Bourbon, neither by prouerbs or ridles; for to wiſe men all this is to no purpoſe: yea he ſhould haue publikely & autentically deteſted ſuch books, proteſting renounciation to all theſe pretences, craning ſeuere & exemplary puniſhmẽt of the authors. As for certaine ſpeeches which he hath taken out of diuers libels, whereof he maketh thoſe of the contrary religion authors, I haue alwayes truly ſo deteſted that maner of writing, that I neuer tooke paines to reade thẽ, and therfore cannot particularly make any anſwere thereto. Wel may I ſay thus much, that I aſſure my ſelfe the K. of Nauar wil be verie glad to haue the authors puniſhed, of which partie euer they be: neither do I know, ſith they be nameleſſe & infamous libels, by what foreiudgemẽt they may be attributed to the one rather then to the other, when

we

we ſee that there be of them manifeſtly proceeded out of either of their ſhops.

Page 112. *They be accuſed* (ſaith he) *to haue cauſed the leauying of impoſtes vpon the people*, and ſo thinketh that he hath ſcaped well by ſaying that the neceſſitie of the warres were the cauſe, and in trueth wee knowe that coyne is neceſſarie in the warre: but the doubt is, whether the warre which they haue brought in were neceſſarie or no: For in caſe it were vnneceſſarie, thē do they cōtinue authors of the impoſtes which otherwiſe alſo were vnneceſſary. But we ſay thus: after the eſtates holden at Orleance, when we liued quietly one with an other, was it neceſſarie that the duke of Guize, theſe mens father, ſhould without the kinges commaundement and contrarie to his decree made in the ſaide eſtates, go kill at Vaſſy without reſpect of age or ſexe, all ſuch (as vſing the liberty to them granted by the eſtates) were at the ſermon? And was not that deede the ſpring of our calamities and originall of our wars? Againe of late dayes, when at the beginning of theſe laſt commotions France was euery where at peace: our heartes from day to day were reuiued: all our woundes beganne to ſcarifie: the king had no other buſineſſe but to wipe away the ſcarres: to relieue his people: to ſet vp againe the dignitie of the nobilitie: to reeſtabliſh the Clergie at the full: and to reſtore both men and matters their ancient eminencie: was it neceſſarie to runne to armes: to kindle the fire in the lande: to remoue the edictes of peace, the ſucceſſion & common wealth: to ſeize vpon the kings

treasure: to borrow of the king of Spaine: to bring the strangers into the lande: to renue all mischiefe: to fret our woundes againe: and to reuoke & bring in again all the disorders that began to vanish out of this estate? to whō thē may we impute the 27. edicts but to our masters of the league? Such edicts as confound al iustice, policy & treasure? as bring the nobility within cōpasse of taxes: as smite the last blow at the Cōmunalty? Edicts wherof our Lords of Guize take one share to themselues: as the sellers of sea fish & cattaile, the alternatiue receiuers of the spicery, the enlargements in all seas Royall by fyning the Lieutenants of the long robe in euery edi&tion, the heredity in part of the chābers of accounts: besides that the treasure arising of the rest was alotted to their war, that is, to passe through their hands & by thē to be distributed. Neither let those of the league here obiect to the k. of Nauar, the treasure that he now leauieth for his defence against their attempts: for that which is lawfull to him that defendeth his own life, is not thought lawful to him that assalteth an other mans: the one is of necessitie, the other of malice pretēded: the one is excused by all laws both of God & man, the other is condemned & punished by all lawes & in all countries. It was not in this case that Dauid did eat the show bread, or that he tooke of the high Priest the sword cōsecrated to God. For if euer Prince in that respect were in like case as Dauid, it is he that these men do war vpon, who hath both heauē & earth warrants of his innocency: their Maiesties, all Parliaments & all France witnesses of his

his patience: who neuer would put on his armor before he ſaw the league in his borders, the kings forces ioined with theirs: & yet the king himſelf ſufficiently giuing him to wit, both by his actions and letters that whoſoeuer tooke armes againſt that army, he tooke no armes againſt him but for him.

Page. 117. He grieueth that we terme thoſe of the league Spaniards. It is a ſigne that we touch the ſore he quaketh at it. *It is a vice* (ſaith he) *to be a Spaniard?* Truely it is a vertue in a Spaniard to be a good Spaniard. *The Spaniard* (ſaith he) *is and alreadie was a good Catholike: he hath not done as we in the low countries: he proceeded by armes, not by edicts of pacificatiõ.* Alas poore man, if he wiſt it, in the troubles of the low coũtries in the yeare 65. in the Dutcheſſe of Parmaes time, there was nothing but edicts of pacification: we alſo know the pacificatiõ of Gaunt in the yere 76. wherby the Hollanders & Zealanders haue free exereiſe of their religion in all places: and the maſſe expreſly not reeſtabliſhed: beſides that, the church goods remaine wholly alienated: & all the houlds that the K. of Spaine helde in thoſe countries, put into the prince of Orenges hands. And this hath the king of Spaine ratified, ſworne & ſigned with his own hand. Neuer did our kinges make any edict ſo farre to the diſaduantage of their religion & catholike ſubiects. Albeit the king of Spaine, that mightie Monarke of the new found world, and great kinge of the Indias & the Iles had but two prouinces to wreſtle withal, which both are not the tenth part of the low countries, whereof alſo he enioyed almoſt the one halfe:

where

where contrariwiſe our kings are to ſtir with a third part of their realme, with their owne bloud, with their nobilitie, whō moſt mightie princes do fauour and ayd. Our kinges who looſing France, doo looſe all, can no way looſe it ſooner then by hazarding it againſt France it ſelfe, where the king of Spaine looſing Holland and Zealand, looſeth not as a man ſhould ſay, the nayle of his little finger, or the haire of his head, and yet in the ende what hath he wonne by all power? At the beginning they had but Fluſhing, a ſmall towne all plunged in water. Fluſhing euen in the face of the duke of Alba ouerflowed all Holland and Zealande: Holland and Zealand haue drowned to their faction the 17. Prouinces of the countrie whereof themſelues were ſcarce the tenth part: neither let the Spaniards ſo much thinke it their induſtrie or force as our owne follies, at the feaſt of S. Bartholomew, not their zeale or deuotiō. For had not that beene, the king of Spaine had at this day beene out of all: and yet do the countries of Frizelande, Vtrecht, part of Brabande, Guelderland and Flanders, notwithſtanding whatſoeuer ſtrokes they haue endured, recouer againe, and haue ſo pinched Antwerpe, Gaunt, and the prince of Parmaes conqueſtes, that vnleſſe he ſuffer all the countrie to periſh for hunger, hee ſhall be forced to reſtore them againe at the firſt ſummons.

Page. 118. 119. *It is as lawfull for vs* (ſaith he) *to employ the Spaniardes, as the other the Engliſhmen.* Admit it be ſo, yet let vs ſee who beganne, or who brought the ſtrangers firſt in: for ſurely he that firſt did

did it, forced the other to do the like, and must therfore beare the blame to the discharge and iustifying of him that was driuen to that extremitie. In our first troubles whereof all men confesse the Guizians to haue beene authors, who knoweth not that the Switzers, Italians and Spaniards came before there was any battell in France? Yea before the lorde of Andelot went to seeke succour in Germany, or the Vidame of Chartres in Englande? Againe in the seconde that the Suitzers were two moneths before the taking of armes at Chasteau Tierry? the Burgonions and Wallons of the countrie of Arenbergh in Picardie: and the Italians led by the lorde of Neuers in Auxerre before duke Casimirs Reisters came into France? In the thirde that Philip Marquize of Baden and the Lantgraues of the second marriage were ioyned with the duke of Aumale before the late duke of Deuxponts came vppon the borders? And as for these last cõmotions, is it not well knowẽ that the Reisters and Switzers of the league shewed themselues euen in the beginning in Champagne, that had it not beene for the peace of Iuly, County Charles of Mansfelt had brought them both Spaniardes and Burgonions? Who can mislike that when a stranger (for so are the Guizians) dare presume to bring in strangers into France to expell the housholde childe, a Prince of the bloud, a homeborne child, euen the chiefest, he shold vse the helpe of all his friends, both at home & abroad to repulse the strangers endeuors? Here therefore are two too notable differences. The Guizians do causeles assaile

the king of Nauarre and his partakers: and there is nothing so naturall or so priuiledged as to defende a mans owne selfe. The Guizians, forreine lordes do bring in strangers against the housholde seruant: who then can thinke it strange that the housholde seruant, nay the homeborne child, the chiefe prince of the French bloud, doo arme himselfe against this stranger? do fortifie and accompany himselfe with both seruants and housholde seruants, for his warrant against their endeuours, yea which is more, in his person to warrant the king, his good seruants and realme? Adde that the king of Nauar hath properly addressed him selfe to those to whō the king himselfe hath complayned of the Guizians conspiracie. I say to the Queene of Englande, the king of Denmarke, the Princes of the holy Empire, the Suitzers and the Grizons: to those I say who by his own messages were instructed of his will and the state of his affaires: to those who thereupon had offered and granted him all succour against the league: who to the same end and intent do and haue continued it at the request of the king of Nauar: as manifestly perceiuing that the king vndoubtedly was either surprised or forced, considering that not past three weekes before he had detested those of the league: condēned their conspiracie: protested against their rebellion: and so prepared all the friends and confederats of the crowne to assist him against their pernitious practises: & now all at once by an vnlooked for alteration (a Prince neuerthelesse stedfast in his actions) they see him in armes against those whom

before

before he would haue preserued, who also had most faithfully serued him against his enimies: yea and, which is more, arming those men with his owne armes that had conspired his death and destruction: euen those for whose punishment he had a little before acknowledged all his good friendes, yea all his friendes and confederates without the land. Moreouer it is to be noted that against the Guizians the king neuer craued succour of the king of Spaine. For he knewe that they had receiued his money to bring this tempest vppon France, which he sawe readie to fall vppon his lowe Countries: he knewe also that they had contracted with the Prince of Parma with the aduersitie and miserie of our affaires, to redeeme the prosperitie of his: he knewe that for the assurance of the treatie they had promised to deliuer into his handes Marseils, the kay of one of our principall hauens, the hauen which aboue all other the Emperour Charles his father chiefely coueted, in respect of the neereneſse to Spaine and Italy, and the commoditie of the sea, &c. Whereas because they were not able to performe it, he continued not the like affection in furnishing them with his meanes.

Page. 121. It greeueth him that the king of Nauarre writ to our Masters the Clergie, nobility, and Communalty, of the towne of Paris: that he aduertised thē all of their drifts: of feeding the clergy with hipocrisie, the nobilitie with vaine hope, & the cōmunalty with words of reliefe: that he told our Masters the Clergy (& that in time) that they would be

of pulling at their purſe ſtrings before they ſhoulde ſee any progreſſe in their pretences: the nobilitie, that their blood ſhould be imployed onely vpon the rooting out of the blood of France, & that by ſuch as had no care to ſpare it, by reaſon that they being ſtrangers feele not the decreaſe therof, neither feare the lancing of any others arme: the comminaltie, and poore people which pay al that the League bargaineth for, that the better to bring them in the League indeede, gaue the earneſt, but the people muſt performe the bargaine: and ſo newe warres would leauie new impoſtes: Likewiſe our maſters of Paris, the abridgemēt of the three eſtates of France, the light and looking glaſſe of this realme, that vnto them onely, who were indewed with ſo manie eyes, ſo manie eares, and ſo manie good wits it properly apperteined to thinke for all the reſt that this warre vndoubtedly was a vaine enterpriſe, yea that it was not onely vaine but alſo pernitious, lamentable, miſerable, and ruinous to this eſtate. And what I pray you hath he ſaid that prooueth not true? that we do not both ſee and feele? that alreadie maketh vs not to ſigh from the bottome of our hearts, and to crie to God to ſend vs ſome releaſe? The League, for the glutting of it ſelfe may haue committed ſome cruelties: now wee ſee great faces comming in, but what can the moſt of vs do withal? or who can diſcrie their driftes? It hath razed houſes: It hath burned whole townes: nowe it ſhall hide it ſelfe. It ſhall ſeeke to get vnder couert: who ſhall ſhield vs from the like ſlander? So manie houſes,

villages

villages, and townes, not able to beare one brunt, yea euen the beſt, if they chance to bee ſurpriſed, conſidering that they which dippe in the League, do alſo ſeeme to dippe in her cruelties? Truely I ſee no other meanes but that wee all with one conſent do deteſt the League: doo proteſt that we will not in any wiſe be partakers therein; haue recourſe to the king, moſt humblie beſeeching him to turne away our ſo manie calamities, and to diuert the ſtormes which this League hath ſtirred vp and drawne on to this realme: but ſpecially that wee conuert to God, and both with heart and minde pray him, to whom onely it belongeth, of his holie mercies through our Lord Ieſus, to conſolidate all Chriſtiandome, to reunite the Church, and particularly to grant vnto vs all a true zeale of his houſe, to keepe and wiſh it cleane and purged from all corruption and abuſes: in the meane time to giue vs the ſpirit of charity, & to beare one with another and ſo to liue peaceablie togither as fellowe Citizens of one countrie: children of one familie, and members depending of one head, and making one bodie, which is the Church of our Lorde, to whom be all glorie now and for euer.

Sir, you haue nowe in the end more peraduenture then either you or I woulde, and in lieu of a letter, a whole booke. This mans abſurdities and lies haue cauſed it, then thinke you what it woulde haue beene, if I had ſtoode vppon all his iniuries, declarations and inuectiues. If you deeme this my writing to be any way profitable to the common

cause, I leaue it to your discretion. I feare not the naming of me, for I will alwayes be readie to insert my selfe wholly against the author of his leasings: yea and with perill of my life to iustifie the truth of all that I haue said. Looke you to the rest.

Sir, if in any other matter I may do you any seruice, I pray you command me, as your verie humble and perfite friend and seruant.

*FINIS.*